

# Japan Christian Activity News

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PACIFIC SCHOOL  
OF RELIGION

## WOREC--RELIGIONISTS UNDER DIALOGUE OR MANIPULATION?

In 1978, a group of the Japan Conference of Religious Representatives went to Rome and met staff members of the Vatican Secretariat for Non-Christians. The meeting was held at Nemi, outside Rome; its purpose was solely for inter-religious dialogue to get to know each other. It was suggested that a follow-up meeting be held in Japan from Oct. 30-Nov. 3, 1980. The stated purpose of this meeting was to be the same as the first; under the theme "Mutual Relationships between Humankind and Nature." The meeting was called the World Religionist Ethics Congress (WOREC).

The Catholic Church in Japan was to have sponsored this meeting and invited participants were to include representatives of Japanese Buddhism, the New Religions, Shinto, Muslim and Hindu groups and some Protestants.

But gradually many doubtful things have come out in the process of preparing the congress.

1) Most of those Japanese who met at Nemi were members of Japanese Religionists Congress for World Federalism who have been regarded as rightists for several years.

2) The office of WOREC as well as that of Japanese Religionists Congress for World Federalism is located in Meiji Jingu, the shrine which commemorates Emperor Meiji. It is one of the national campaign centers for recovering ultra-nationalism. The date of the WOREC includes Nov. 3 which has been called "Day of Culture" since after World War II but it is actually "Meiji-Setsu" the Anniversary of Emperor Meiji.

3) The date of the WOREC includes another problematic day--Oct. 30--the 90th anniversary of the "Imperial Rescript on Education" which was used as the ultimate ethical norm of education in the age of militarism until 1945. Many concerned people fear that WOREC will be used for a campaign to promote a restoration of the Imperial

Rescript on Education. This fear is not mere delusion. "Jinja Shinpo" (Shinto Shrine Weekly) repeatedly cites leaders of the Shinto Shrine saying the Imperial Rescript should be the foundation of the ethics of the people once again.

4) In general the aggressiveness of the so-called rightist religionists is becoming more and more apparent, parallel with the re-militarization campaign in economic and political circles.

The Catholic Bishops Conference in Japan asked the secretariat of the WOREC to change the planned dates, but we have heard that they have no intention of changing the dates.

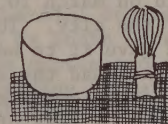
*To-sei News*, a Catholic newsletter (Aug. 1, 1980 No. 828 issue), says: "The problem confronting the Catholic church was this: Authentic dialogue is needed (continued on p. 2)"

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(WOREC....)

with all religions in Japan, but what is to be done when one of those religions wants to use another for dubious political ends? Should the church withdraw completely from the November meeting of Religionists, or should she send extremely well-informed representatives in hopes of influencing its course? At this time also, various Buddhist and Shinto groups other than Shrine Shinto began to voice their own concern about the meeting." The NCCJ moderator Rev. KISHIMOTO, Rev. KIMURA, the chairman of Yasukuni Problem Special Committee, and Rev. SHOJI, NCCJ General Secretary, met Catholic bishops and voiced concern about the danger of the Congress.

When the WOREC NEWS reported that the World Council of Churches' Assistant General Secretary for Finance and Administration, Mr. Wesley KENWORTHY has approved and supported WOREC fully, the Kyodan sent a letter to WCC and asked WCC to consult local members in Japan before WCC gives any approval to WOREC. Mr. Kenworthy answered: "The statement referred in the newsletter by Japan Conference of Religious Representatives was certainly not made by me. My own comments were confined to a word of welcome to the Ecumenical Centre and a very brief resume of the work of the WCC. You can rest assured, therefore, that no commitment at all will be made by the WCC without reference to or recommendation from the member churches in Japan." ‡

#### YWCA'S WORK FOR PEACE

by EDO Hisako  
Program Director  
Tokyo YWCA

Each year on Aug. 15 the Tokyo YWCA sponsors a special program commemorating the end of World War II, and mothers are encouraged to tell their war experiences to their children. This year the anti-war movie "A Glass Rabbit" was shown. Following this, for two hours, 300 people discussed the importance of peace with the author of the story, Mrs. TAKAGI Toshiko, and renewed their commitment to work for peace. "A Glass Rabbit" is based on Toshiko's experience of the Tokyo air raid on March 10, 1945, which desolated most of the city. Toshiko wrote her own story and gave it to her relatives and friends, who then had the story published. Now, it has become a movie, in commemoration of the UN Year of the Child. By telling of her suffering in the war, Toshiko is hoping that children who know nothing of the war will realize there is

nothing more precious than peace.

Toshiko's father was a skillful glass blower. His last work, before the militarists took over his workshop, was a glass rabbit. Later Toshiko discovered the melted glass rabbit at the site of the house, which was burned to the ground in the air raid. The war killed her parents and sisters. She thereby came to know that war should never be repeated and that the brutal realities of war must be impressed on the minds of future generations.

At the present time, Japanese junior and senior high schools tend to function only as preparatory schools for colleges and universities. Modern history is not one of the subjects required for entrance examinations. The government Ministry of Education examines all textbooks but does not require that education include the historical realities surrounding the wars of recent history. We know that World War II was deeply rooted in the Japanese emperor system and in the creation of the State-supported Shinto religion (Yasukuni), which provided the ideology for Japan's invasion of other Asian countries.

The Tokyo YWCA Aug. 15 meeting has been planned and carried out in recognition of this tremendous void in the current educational system of Japan. Its purpose is peace education. The aim of the YWCA movement in Japan is to create respect for human rights and promote peace, based on a full confession of Japan's war responsibility.

(continued on p. 3)



Above illustration taken from the book "Glass No Usagi"



YWCA....)

On May 3, which is Constitution Day, the Japan YWCA has for the past 17 years sponsored a special program to foster study of the Japanese Constitution. At the May 3 meeting open discussion of Japan's rearmament stressed the urgency of speaking out against the remilitarization of Japan. People came together from all over the country and wrote a statement opposing the remilitarization of Japan, to be promulgated by the Central Committee of the Japan YWCA. In July 23, Ms. WATANABE Michiko, President of the YWCA of Japan and Ms. UOKI Asa, General Secretary, handed this statement to newly elected Prime Minister SUZUKI Zenko. The statement stresses the importance of maintaining peaceful diplomatic relations with other countries based on Article 9 of the Constitution, which declares, "Aspiring sincerely to an international peace based on justice and order, the Japanese people forever renounce war as a sovereign right of the nation and the threat or use of force as a means of settling international disputes."

Opposition to nuclear technology which represents a threat to human life is another major program of the Japan YWCA. This emphasis was first proposed by the Constitution study group. Part of this program consists of a junior-senior high school tour of Hiroshima, where the first atomic bomb was dropped. It is designed to provide a firsthand experience of the true faces of war and to foster recognition of the importance of creating peace.†

#### TRIAL OF KIM DAE-JUNG

Former south Korean presidential candidate KIM Dae-jung and 23 others are standing trial before a military court, on charges which could lead to the death penalty for some, including Kim. In the court martial which began proceeding at a rapid pace in the days since, Kim is charged with having violated Martial Law Decrees, the National Security Law, the Anti-Communist Law, the Foreign Exchange Control Law, and for "plotting and instigating rebellion." The combination of these charges, with the added accusation that Kim orchestrated the popular uprising against Martial Law in Kwangju May 18-27 *though he had been detained on May 17 before the uprising began* indicate that the military government under strongman Gen. CHUN Du-hwan is determined to permanently remove Kim from the South Korean political scene, even if it has to kill him.

As reported earlier in JCAN (#563), many churches and Christians in Japan have been actively campaigning to save Kim Dae-jung's life. He and others currently standing trial are central to the movement to restore democracy and respect for human rights in South Korea, so democracy itself is on trial.

In Tokyo, the Protestant and Catholic churches have cooperated with concerned citizen's groups in sponsoring many meetings, with attendance ranging from 300 to 1,200. Other gatherings include one in Sapporo on July 20, jointly sponsored by Protestant and Catholic churches, which drew more than 300 people. In Nagoya on Aug. 12, five Christian groups and the local Amnesty International group held a public meeting at the Nagoya YWCA hall.

All of these meetings have reflected people's keen interest and concerns for the ongoing critical situation in East Asia. The trial of Kim Dae-jung is seen not only as a violation of one person's human rights, but as a sign of resurgent totalitarianism in his country. This trend, in turn, is inextricably linked with developments in Japan. Both the Japanese government and business leaders have shown active support for Chun's military regime, and in the process they are indirectly supporting that regime's efforts to kill Kim Dae-jung. There is also a clear link with the trend towards remilitarization of Japan, through U.S. pressures for increased military spending by Japan--in part with Korea in mind--and through active military training between Japanese, South Korean, and U.S. armed forces.

Conscientious Japanese Christians and citizens are raising their voices in protest of the current court martial of Kim Dae-jung and the other defendants--who include Rev. Moon Ik-whan, Korea's foremost authority on the New Testament and co-translator of the new Korean-language Bible. They see in the current situation in South Korea a threat to Japan's democracy as well. The trend towards conservative authoritarianism in Japan--witnessed in part by the Yasukuni Shrine Bill debate--and the mutual support given by South Korean and Japanese leaders in the oppression of their own people, are leading Christians and others here to resist, and to urge the nurturing of democracy in both Korea and Japan.‡



## THE VISIT TO CHICO DAM

*(Lawyer NAKADAIRA Kenkichi, NCCJ Executive Committee member, went to the Philippines July 17-22 as a member of a survey team collecting data on the human rights of mountain peoples living where the Marcos government has decided to construct four hydroelectric dams on the upper reaches of the Chico river. The team, directed by Sen. Jose W. DIOKNO, was composed of 38 individuals, including ten journalists. The following is a summary of this trip, with suggestions by Nakadaira regarding NCC's cooperation on the issue of the Chico Dam.)*

### (NAKADAIRA'S ACCOUNT OF THE TRIP)

Our team was divided into two groups and started from Manila, heading north. At 8:00 p.m., 13 hours later, the team arrived in Tabuk, at the top of a hill. The second day, our two small buses started along the Chico valley. Soon, the team came to the Chico Dam No. IV construction area, which is at the conjunction of the Chico and Pasil Rivers. The road became very rough, and beautiful rice terraces spread out in all directions. After crossing a narrow suspension bridge, the team met 1,000 people, who came together from 27 different tribes. Lunch at the school ground was prepared by the Tinglayan tribe. The team members were fed first, followed by other tribes guests. Lastly, the children ate.

From 4:00 p.m., the meeting was started. Representatives of each of the 27 tribes who made speeches, stated their determination, saying: "We don't need a dam." "The military must leave our area." "If a dam is forced upon us, the only alternative left for us is to fight." There were no eloquent speeches nor loud shouting. But determination and a fighting spirit were vividly portrayed in the people's faces. People seemed to be carefully listening, and they responded by clapping now and then. The children were playing in the sand and dogs were lying about. It was a peaceful moment.

After Sen. TANADA spoke, it was my turn to be introduced. Although the people showed warm gestures of welcome, my heart was filled with the memories of what Japanese soldiers had done to these people during World War II. Lastly, Sen. Diokno talked about the importance of human rights and the necessity of solidarity in order to guard these rights, and promised to give full support to their struggle. Sen. Diokno

was asked to deliver to Pres. MARCOS a petition written by tribal representative and stamped with 100 signatures written in blood.

Mr. HAMASAKI (Yomiuri newspaper reporter) and others went to the place where Macli-ing, the leader of the tribal people opposing the construction of a dam in Bugnag, was killed recently. I stayed at the Tinglayan Catholic Center and had a chance to talk with Father Gilbert Oblin, a Dutch missionary who has served in this area for 13 years. He said that the movement to oppose the dam construction could have the effect of delaying the construction but it will be difficult to halt the plan. The idea of solving the Problem by negotiating between the people and the government is gradually being accepted among the educated people.

Next day the team went to the proposed site of the second dam construction. About 500 people were waiting for us at the point where the rice terrace could be seen. After lunch an "open forum" on the Chico dam issues was held. Sen. Tanada said that the Constitution of the Philippines states the government can expropriate the individuals' properties, making appropriate compensation. However, the property of the barrio people belongs to their ancestors, who had it before the present Constitution was issued. Thus, the Constitution cannot take away their rice terraces. Sen. Diokno said that according to the Preamble to the Philippine Constitution, the government's role is to serve people, rather than multi-national corporations. The Philippine Constitution has articles guaranteeing the rights and property of the village people, although under the present political situation justice cannot be expected in the courts. Thus, it is necessary to abolish Martial Law.

### Observation & Suggestion:

People are questioning the validity of the "development" which the government has advocated. This development often brought by the multi-national corporations is connected with the elite of the society. People are questioning what the development will bring for the welfare of the people themselves. Development goes on without involving the majority of people; rather, their lives are sacrificed without appropriate reparations being made. The people have started to resist. Victims of development have often lost the base

*(continued on p. 5)*



(Chico Dam....)  
of their livelihood.

People in the proposed Chico dam area have rejected the culture of the plains--of the Tagalog speaking people. They have pride in the culture they have inherited. They have their own means of survival. They say that they don't need electricity. Although the rights of these people are guaranteed in the Constitution we wonder how long their tradition will be allowed to continue.

When it had not been possible to purchase the leaders of the people, the military had gone into the area and tried to suppress the people by arms. The government said that Macli-ing's death was caused by tribal fighting, but such statement was found to have no ground. People in these areas do not have any opportunity to defend their rights in public. Once these tribes were known as headhunters. If the government uses arms to suppress them, it will result in a massacre.

Since the Philippine government has ratified the International Covenant on Human Rights of the United Nations, the case of the tribal people and the dams should be appealed through this channel. Although the U.N. Human Rights Committee does not have a great deal of power in the Philippines it can put some pressure on the government. The NCC Philippines, NCC Japan and NCCCUSA should cooperate to present the Chico Dam incident to the U.N. Committee on Human Rights. In keeping with the prophetic role of the church, the NCCJ should speak out now about the reality of the Chico Dam situation and inform the corporations which bid on construction of those dams in the Philippines, that they will destroy the lives and culture of these tribal people. #

## ASIAN HEALTH INSTITUTE SOON TO BECOME A FOUNDATION

by SHOJI Tsutomu

I visited the Asian Health Institute (AHI) office in Nagoya Aug. 13 and talked with the Executive Director Dr. KAWAHARA and the Program Coordinator, Rev. YAMASHITA. Since it started operation in 1979, as of this date AHI has accepted 14 trainees from Asian countries. So far, Nepal, Bangladesh, Sri Lanka and the Philippines have participated. Eight trainees are expected to come for the coming year. The Christian Conference of Asia (CCA) and the Japan Overseas Christian Medical Cooperative Service (JOCS) are the cooperating organizations for financial support. The institute also has 888 individual supporting members as of the end of June and this number will soon surpass the 900 mark. Procedures for the legalization of AHI as a foundation are soon to be completed, and construction of a building will begin on a vast piece of land donated by a Nagoya Christian.

Through my conversation with Dr. Kawahara and Rev. Yamashita I realized the importance of AHI's task as one way Japanese churches can contribute as Christians to helping Asian peoples meet their health needs.

In past years, the JOCS has been sending medical doctors, nurses and para-medical technicians to Asia. Through their first-hand experiences these medical workers came to realize the great lack of doctors and nurses and the real nature of the health needs of the majority of Asia's population. At the same time, they noticed the climate of nationalism in Asian countries becoming

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## CONDOLENCES

Merle Irwin KELLY, PCUS missionary with the Kyodan, died on Aug. 13, 1980 at Lake Nojiri in Nagano Prefecture. Merle came to Japan in 1957 and since then has been serving on the music faculty of Kinjo Gakuin in Nagoya. As one of the founders of the Japan Handbell Association in Nov. 1976 he served as instructor and advisor in the development of handbell groups throughout Japan. In addition to his wife, he is survived by four sons, Lawrence, Charles, Roy and Glenn.

Rev. Arthur E. GAMBLIN died of a heart attack at his home on Aug. 20, 1980. He arrived in Japan in 1953 under the United Methodist Church. From Aug. 1974 he served as pastor of Kobe Union Church. He is survived by his wife, Haruko, one son Akira and daughter Noriko.

In lieu of flowers, "The Merle Kelly Memorial Fund" has been set up for Christian music work in Japan. Also, the Kobe Union Church has set up the Arthur Gamblin Memorial Fund. #



(AHI...)

stronger every year, and realized that the most proper and efficient way they can help improve health conditions in Asian countries is to train the leaders of the people themselves, not merely to go and help for a few months or a few years, as they have been doing in the past. So AHI is essentially the development of this JOCS activity of more than 10 years.

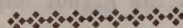
The comprehensive nature of the training can be seen in the "Specific Objectives" of the AHI training courses.

The Para-Medical Course aims "To upgrade the senior community health worker to be the project leader of the community health project, to be an instructor in the community field or to be a teacher of the community health workers training program." The Non-Medical Course is "To give development workers (such as those from Asian Rural Institute) fresh insights into how to be multi-purpose leaders who can understand and cooperate in the community health program aspect of comprehensive rural community development." The Oriental Medicine Course teaches social workers and development workers oriental medicine. Lastly, the Medical Specialization Course aims "To assist medical doctors and paramedical personnel in being resource persons for community-based health programs by adapting their professional skills to community health medical practice."

An interesting variety of people, doctors, nurses, community organizers and university professors have participated in AHI's health programs.

In conclusion, Japanese health workers, doctors and nurses alone cannot lift Asian health conditions, but it is possible for Japanese to help Asian people help themselves to improve their health conditions by training leaders in community health programs.

Secondly, it is not a matter of taking Western medical techniques, which are applicable only to the cities in Asia; inasmuch as the greater majority of the Asian people live in rural areas, they need medical skill and health care appropriate to their life conditions. It is the latter that AHI aims towards developing. This is proper thinking and a proper response to the needs of Asian peoples. I am impressed by it. #



## THE NUCLEAR-FREE PACIFIC CONFERENCE

by YOKOYAMA Masaki

(Mr. Yokoyama Masaki is a member of the NCCJ Nuclear Problem Committee.)

From May 10 to 18, 57 delegates, resource persons and others from 20 countries in the Pacific Islands and Pan-Pacific area gathered in Camp Kailani, Kailua, a suburb of Honolulu for the Nuclear-Free Pacific Independence Movement Conference. Previous ones have been held in Suva, Fiji and Ponape, Micronesia.

Delegates came from several independence movements and anti-racism movements, some being members of certain political parties from Micronesian countries such as Tahiti, French-possessed Polynesia, the Marshall Islands and Palau, and Pacific Islands such as Fiji, Tonga and New Caledonia, all under the United Nations Trust Control.

In addition to the Aborigines of Australia and Maoris of New Zealand, leaders of independence movements formed by Indians of North America and Canada participated for the first time.

From Pan-Pacific countries such as Japan the U.S. and Australia came people with anti-nuclear, peace, nature protection, anti-pollution and labor or religious movements.

The Japan People's Congress Against A-Bombs (Gensuikin), one of the groups which proposed the conference, reported on their research in the Pacific and Pan-Pacific islands, to which they sent some delegates as well as on the work done in a pre-conference in Saipan.

### Turning Point of the Meeting

The first days of the conference were tightly scheduled with general meetings, section meetings, and late evening showings of movies and slides. As a result there was hardly any time to express and exchange ideas and appeals. Many complaints were rising, especially among the native people delegates, who were saying, "We've had enough of such a conference, Let's go back on the next flight." or "Their way is different. We always begin and end every meeting with ceremony and prayers...." The conference was on the verge of destruction.

Then the Independence and Land Problem section suggested, "Let's organize a  
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(Nuclear-Free.....)

meeting where we, the native people, can speak so that everyone can listen." So a special meeting was called, and almost all the delegates gathered at 9:30 that night.

Mr. Aichy SOS, delegate of the Anti-Nuclear Organization from Truk, Micronesia, stood up and appealed to the people. Then everyone stood, hand in hand, with closed eyes, and heard a clear voice of prayer in Truk. Despite the different language the prayer seemed to be sinking deeply into all hearts.

The delegates stood up one after another and spoke out. Many started in their own languages, then switched to English to tell people about the bad situations they are in, their histories of resistance and suffering, and the problems presently being faced.

The voices of American Indians and the native people of the Marshall Islands were more convincing than the warnings of scientists. They have been suffering from radioactivity and many members of their families have been killed, plus many people, including themselves, are suffering from disease and other troubles.

This session was the turning point of the conference. The struggle for land and independence of the native people was set in the center of the movement for a Nuclear-Free Pacific.

From now on, general meetings began and ended with prayers or silence. Songs and dances with powerful messages of the struggle were performed. Thus the emphasis was not only on information exchange but also on sharing the anger and spirit of the movement.

#### Symbolical "Die-In"

Concerning the Murorua Nuclear Experiment, an urgent protest movement was created and some delegates rushed to the French Consulate in Honolulu. Mr. Mark PAMARE, delegate of the Polynesian Liberation Front in Tahiti handed the Consulate a proposal asking them to suspend the nuclear experimentation. At the same time about 200 participants, including delegates from many countries, demonstrated in front of the Consulate, staging a "die-in" in which people lined up to die symbolically.

#### Resolutions for Action

In summary, the main points of the resolution for action were, to support the Palau Nuclear-Free Constitution Movement, Trident

Anti-Foreign Base Movement, Anti-Rimpac Movement, Anti-French Nuclear Experiment Movement, framing a movement network of native people, making educational materials such as movies, slides, pamphlets, etc., building the Pacific Concerns Resources Center, and plans to hold the next conference in Tahiti in 1982 and if that is impossible, in Vanuatu.

All participants gained a new understanding of the significance of the various struggles for land, independence and life in the face of nuclear dangers.†

#### Book Review

##### "HIROSHIMA NO PIKA"

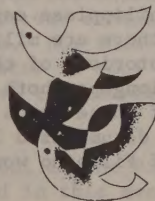
MARUKI Toshi, who has been painting the "Picture of the Atomic Bomb" and has a permanent exhibit at the Maruki Gallery in Saitama Prefecture, has now come out with a children's book. It is Toshi's legacy to her grandchildren done in a form which the present generation can easily understand and identify with.

One Aug. 15th morning, a peaceful family in Hiroshima was having breakfast. Father, mother and daughter Mii... suddenly saw a strong flash of lightning. That flash was the atomic bomb. The father's body was filled with holes. The house was completely burned down. The mother carried the father on her back, looking for water, until finally they reached the seaside and slept there for three days.

Toshi met Mii's mother at an exhibit of her pictures being held in Hokkaido. Mii's mother hesitated over whether to see the pictures or not. At last she entered, and after looking at the pictures, took Toshi's microphone and told of her own experience in Hiroshima.

Mii was seven years old at the time of this experience. After its exposure to the radiation, her body ceased to grow, and she stayed as she was the day Hiroshima was bombed.

The book, written and illustrated by Maruki Toshi, is published by Komine Schoten, ¥1,200.†





## PROSTITUTION IN THE PHILIPPINES

On the evening of May 24, 1979, 189 Japanese tourists checked in at the downtown Ramada Hotel in Manila. They were salesmen of the famous Casio Computer Company, who by selling more than their quota, earned this Philippine trip arranged by the company with the Kinki Nihon Tourist Agency. At 8:30 P.m. they went to a nearby Chinese Restaurant, the Lotus Garden. At the end of the dinner, a screen door leading to another room opened. There stood 200 Filipina hostesses with number tags pinned on their dresses. About a hundred Japanese picked out their partners and proceeded to their Ramada bedroom. The usual rate for such a night of pleasure is from \$70-\$100, although only about \$20 go to the girl.

This is a typical example of the exploitation of Filipino women by tourists. There has been a remarkable leap in the tourism industry in the Philippines from the 60's when it was a minor item in the nation's economy to its being fifth largest dollar earning industry in the 70's according to the statistics division of the Department of Tourism. In 1976, 337,306 or 75.12% of the tourists in the Philippines came either for pleasure or to spend holidays, and of these, 70.15% were male. Annually about 200,000 Japanese came to the Philippines. And 90% of these are male. Bars, sauna baths, nightclubs have sprouted all over Manila and environs, and there is a corresponding increase in hospitality girls, club waitresses, sauna bath attendants, hostesses and prostitutes. Women are usually included in a package deal in tourist arrangements and usually the girl gets only 15 to 20% of the fee paid by the client. Aside from the economic exploitation, there is the moral degradation that prostitution brings to society. Thousands of girls from the provinces are headed to Manila and other urban centers for the trade. There is a spread of venereal disease especially in the vicinity of the night spots. Malpractices abound to an alarming degree.

Related to but not identical to tourism is the presence of foreign, mainly American, troops who spend their rest and recreation days in the Philippines especially in places where there are military bases. Two of the most notorious of these places are Angeles and Olongapo, both in Luzon. The social cost of these bases in terms of corrupted and dehumanized lives especially on the part of Filipino women is very disturbing.

Olongapo, a town of nearly 200,000 people, the home of the Subic Bay Naval Base is also the working ground of 16,000 prostitutes and several thousand illegitimate children of American servicemen. During the Vietnam war, Olongapo had the reputation of being a wide open area for G.I. recreation. But even today the demand of prostitutes has not diminished. Ten thousand girls are licensed but several thousands ply their trade illegally. Only a visitor who has seen the garish surroundings and the hardened wasted faces of the girls that are trapped in the dens of vice that are lined along the main road, Magsaysay Boulevard, and a side street, Harlem, will realize the corruption that continues in an atmosphere of institutionalized vice.

Aside from the obvious economic and sexual exploitation, there are other untoward incidents that may happen during the transactions between customers and entertainer. Incidents of violence, of harmful sexual perversions and even deaths have been reported. Entertainers have been killed for refusing to do sexually perverted acts with customers. Customers can even inflict physical torture on the girls.

A side effect of prostitution which is seldom discussed is the fact that the prostitutes become exploiters themselves. Customers become victims of theft. This might be regarded by some as an advantage taken by the prostitute but actually this is a further degradation of her personality. Both customer and victim are caught up in an organized system of exploitation, injustice and violence for economic ends for which the economic and political elites are responsible.

There is still another factor in the sexual exploitation of Filipino women and that is the presence of foreign industrial establishments in the country. The incentives to foreign investments have resulted in the mushrooming of industrial establishments all over the Philippines. Aside from ecological pollution they bring to the once pure air of the countryside, these establishments have given rise to moral pollution. In a province in the South, the directress of a girl's school has expressed concern regarding the dangers to the female students who for a monthly wage of ₱300 (around \$50) are lured to become the maids, laundry women, cooks and mistresses of foreign workers in the

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place. Women workers are not only exploited economically, they are often victims of sexual exploitation by their supervisors, managers, lured by promises of better pay, better working conditions or promotion. This is especially true in places where the workers are mostly women, for example in textile industries and electronic firms found in export processing zones.

In the face of these realities---

WE DEMAND THE CESSATION OF SEX TOURS THAT ARE FREELY ADVERTISED ABROAD AS A BASIC PART OF THE TOURISM PROGRAM IN THIRD WORLD COUNTRIES.

WE BLAME THE LACK OF PRODUCTIVE OPPORTUNITIES FOR THIRD WORLD WOMEN FOR THE DIFFICULTY IN SOLVING THE PROSTITUTION PROBLEM.

WE CAN TOLERATE TOURISM THAT IS FOR GENUINE INTERNATIONAL UNDERSTANDING BUT NOT ONE WHICH INCLUDES THE DEGRADATION OF OUR WOMEN.

WE ARE FOR THE DISMANTLING OF AMERICAN MILITARY BASES IN THE PHILIPPINES WHICH ROB OUR WOMEN OF THEIR DIGNITY.

WE DENOUNCE THE ECONOMIC AND SEXUAL EXPLOITATION OF WOMEN WORKERS IN INDUSTRY.

WE CALL ON ALL WOMEN OF THE WORLD TO UNITE IN THE STRUGGLE AGAINST ALL FORMS OF EXPLOITATION AND OPPRESSION OF WOMEN WHEREVER THEY MAY BE FOUND.

STUDY-ACTION GROUP ON  
ENTERTAINMENT AND TOURISM

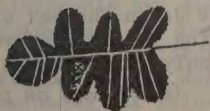
CITIZENS' ALLIANCE FOR  
CONSUMER PROTECTION (CACP)

PHILIPPINE ASSOCIATION OF  
THEOLOGICALLY TRAINED WOMEN  
(PATH-TWO)

ASSOCIATION OF MAJOR RELIGIOUS  
SUPERIORS FOR WOMEN IN THE  
PHILIPPINES (AMRWP)

ECUMENICAL MOVEMENT FOR  
JUSTICE AND PEACE (EMJP)

RURAL MISSIONARIES OF THE  
PHILIPPINES (RMOP)



## THE ANNUAL MEETING OF THE BAPTIST CONVENTION

The Annual Meeting of the Baptist Convention was held Aug. 6-8 at Amagi Sanso, around the theme, "The Church Opens to the World." Emphasis was put on the church's to the world, in evangelism and social witness for justice. The mood of the meeting was bright and alive, the presence of the power of the spirit filling the days of the meeting. Three new churches were accepted as members of the Convention. A special hour in the evening of the first day was given over to three committees--Yasukuni Shrine Problem, Korean Problems, and Anti-Pollution. Almost all the members of the meeting signed the appeal for Kim Dae Jung prepared by the Committee on Korean Problems.

The Baptist Convention is the only denomination which has been consistently involved in a systematic way in the problem of pollution in Japan.†

## 23RD ANNUAL MEETING OF THE BAPTIST UNION

From Aug. 19-21, the Baptist Union celebrated its 23rd Annual Meeting at Kanto Gakuin University Hayama Seminar House. The theme of the meeting was "Mission in the New Age."

In the past year, the Baptist Union has had a steady growth in membership. In one year, it increased from 2,170 to 2,277.

The church is burning with enthusiasm to send missionaries overseas. One Japanese pastor, Rev. NAKAGAWA Kiyohiko, is going to Ilo-ilo island in the Philippines. He was appointed as missionary during this meeting amidst a strong spiritual climate. The sending of missionaries is quite a new experience for the Baptist Union. The first on such assignment was a Japanese pastor for Japanese in Seattle, USA, and another was sending a medical doctor to India. But this is the first time that a pastor is sent to a foreign country to serve the people of that country.

The Anti-Yasukuni Shrine Bill Statement was also passed in this meeting.‡



## JAPAN'S DEFENSE SPEED-UP

by Helen POST

US Increases  
Pressure On  
Japan To Up  
Arms Outlay

Loosening of  
Arms Export  
Controls Urged

Expansion of  
MSDF Defense  
Area Studied

--Among US, Japan Brass

Is this the Japan of the Peace Constitution? In the last eight months, a campaign waged by the United States for a larger Japanese defense role, eagerly supported by those in business and politics who will profit from an armed Japan, has brought Japan to the brink of the revival of military power.

The U.S., which helped to institute the post-war Peace Constitution only to begin, almost immediately, to chip away at its principles, is seeking now to have Japan assume a new role in its global strategy, necessitated by the rise of Soviet military power, U.S. reverses in the Mideast and the economic burden of a worldwide military enterprise.

For the past two or three years, certain individuals and Congressional committees in the U.S. have repeatedly called for Japan to increase its defense activity. The Revolution and seizure of hostages in Iran and the Soviet invasion of Afghanistan in December made this more urgent. At the same time the Afghanistan incident created a new sense of uneasiness and vulnerability in Japan.

U.S. Secretary of Defense Harold BROWN visited Tokyo in January of this year. In separate talks with Prime Minister OHIRA Masayoshi, Foreign Minister OKITA Saburo and Defense Agency Director-General KUBOTA Enji, he called, more frankly than ever before, for Japan to undertake major improvements in its defense system.

In the months that followed, a steady stream of visitors from Washington and well-publicized comments by military supporters in Washington reinforced Brown's message: Japan must spend more on defense. An *Asahi* Washington (news) reporter noted the mounting of a campaign by the U.S. to get rid of Japan's "defense allergy."

In the annual defense report to Congress Brown referred to Japan as "a keystone in the new U.S. security framework for the defense of Asia and the West Pacific Region."

Questioned about this by opposition parties in the Diet, Ohira explained that this was the concept held by the U.S. but not by Japan.

In March Okita went to Washington, where he met separately with Brown, Secretary of State Cyrus VANCE, and other key defense and foreign relations figures in the administration and Congress. To convince Brown of Japan's good intentions, Okita produced a Defense Agency Plan calling for expenditures of 2.7-2.8 billion yen (US\$12 million) between 1980 and 1984 to install modern weapons systems for the air, ground and sea forces. The plan also set a goal of raising the %of-GNP spent on defense from the present 0.9% level to 1% within five years. Brown's response was, try to carry out the plan in four years, not five.

The plan Okita presented was an internal paper drawn up more than a year earlier by the Defense Agency but never submitted to or approved by the National Defense Council or the Diet. Nevertheless it henceforth became the working paper. Although Japanese government officials at first predicted difficulty in carrying out the plan, due to public opinion and the state of the nation's finances, the Agency plan prevailed.

Meanwhile in early spring businessmen began to express their support for an enlarged defense budget. Commented a *Mainichi* (newspaper) writer, "The current East-West tension provides a good chance for the nation's arms industry to augment their business opportunities. Weapons makers are unprecedentedly active in insisting on the enhancement of Japanese military capability and increases in military spending. This is in sharp contrast to their previous restrained attitudes, which were influenced by the Japanese Peace Constitution."

HYUGA Hosai, president of the Kansai Federation of Economic Organizations, created a "shock" when he called publicly for increased defense expenditures to 1.83% of GNP and referred to conscription, heretofore a taboo subject. One after another, in what one writer said looked like a well orchestrated effort, organization spokesmen spoke out in favor of a larger defense budget or nuclear arms. NAGANO Shigeo, president of the Japan Chamber of Commerce, called for lifting the ban on arms exports: this would not only enable Japan to trade

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(Defense Speed-Up....)

arms for oil but also make possible mass production of arms, thus lowering the cost to the government. But other businessmen disagreed, foreseeing trouble if Japan were to become a competitor in the arms export market.

Another group of businessmen welcomed the prospect of a larger defense budget in the hope it would quiet accusations that Japan is getting a "free ride," able to put all its energy into export production because it puts so little export production because it puts so little into defense.

In the double election in June, opposition parties moderated their traditional stands on the SDF and defense policies in an effort to present a convincing coalition. The Liberal Democratic Party included increased defense efforts in its platform and, when it won by a comfortable majority, claimed this specifically as an indication of support for enlarging Japan's defense role.

The results of U.S. pressure--and Japanese acquiescence--can be seen in the proposed 1981 defense budget as well as in new kinds of cooperation between Japan and U.S. in military matters and new roles being projected for Japan's "defense" forces.

The budget to be submitted for 1981 is a record 2,446 billion yen. This increase of 9.7% compared with the ceiling of 7.9% placed on other agencies' requests was made possible by the decision of Defense Agency Director-General OMURA Joji and Finance Minister WATANABE Michi that "defense belongs to a special category that does not fall under the normal guidelines." The 1981 budget also represents the first step in the Defense Agency plan to raise defense spending to 1.0% of the GNP (an estimated 1000 billion yen) by 1984. There are already suggestions that the 1% ceiling set in 1976 need not be observed and projections of budgets twice the size of the present one were made. It is also reported that the U.S. will ask Japan to assume all expenses, except salaries, for U.S. forces stationed in Japan under the Mutual Security Treaty, including combat-related items once considered not appropriate for Japan to underwrite.

"A new level of collaboration between the U.S. and its allies" was a phrase Brown used in outlining his new global strategy. (Actually, Guidelines for Cooperation were drawn up in 1978 but, according to a Japanese correspondent in Washington, the Japanese government was reluctant to have

the public know about them and asked the U.S. not to draw attention to them.) Areas of cooperation being developed, beyond the joint exercises now carried out, include joint commands, standardization of equipment, joint research, particularly in electronics and laser energy applications, and joint planning of strategy.

A pending question is what the U.S. expects in terms of Japan's role in the defense of the East Asia and Pacific area. There have been claims and denials with regard to a U.S. request that Japan extend Maritime Self-Defense Force operations beyond the present 1,000-mile limit to guard sea-lanes southeast as far as Guam. There has also been talk of expanding Japan-U.S. joint security agreements to protect interest "outside the immediate region"..."within the limits of the Constitution." When Okita was in Washington in March, Foreign Relations Committee members reportedly asked him to comment on the feasibility of a multilateral naval fleet in the Persian Gulf. His reply cited the Constitution's ban on sending military forces overseas.

In regard to the SDF, in mid-July the government issued a new interpretation of the law governing their dispatch overseas, saying that it might be possible, within the present stipulation, to send defense forces for medical or peacekeeping tasks with the UN.

With the emergency of defense as news during the last year, defense-related topics have become increasingly evident in the media: the kind of defense policy Japan itself should pursue; the contradiction between the Constitution and the SDF; relations with China, the Soviet Union, other Asian countries; designs for national policy rooted in the principles of the Peace Constitution; the status of the Japan-U.S. Mutual Security Treaty. On the other hand, there is little reflection in the media of discussions, debates, criticism being expressed within the U.S. toward U.S. military policies in general and pressure on Japan to rearm, in particular.

Lip service is often paid to the need for national consensus for government policies. Undoubtedly the government is trying to build it, through the media as well as through such activities as showing off the latest SDF tanks to the Boy Scouts. But there still remain strong currents of memories of the war. If there is as yet

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(Defense ...)

no organized protest over the trend toward militarization, there are expressions of a growing consciousness of, and reaction against it. Two examples are the letter of protest which was delivered to Prime Minister SUZUKI on behalf of the YWCA and the communication address to Friends in the U.S. by Clerk ISOMURA Takuro of the Japan Yearly Meeting of the Religious Society of Friends, reaffirming commitment to the Peace Constitution and asking them to appeal to their government to pursue economic without compelling or requiring the Japanese to reinforce its military potential. #

#### TO OUR BROTHERS AND SISTERS IN JAPAN

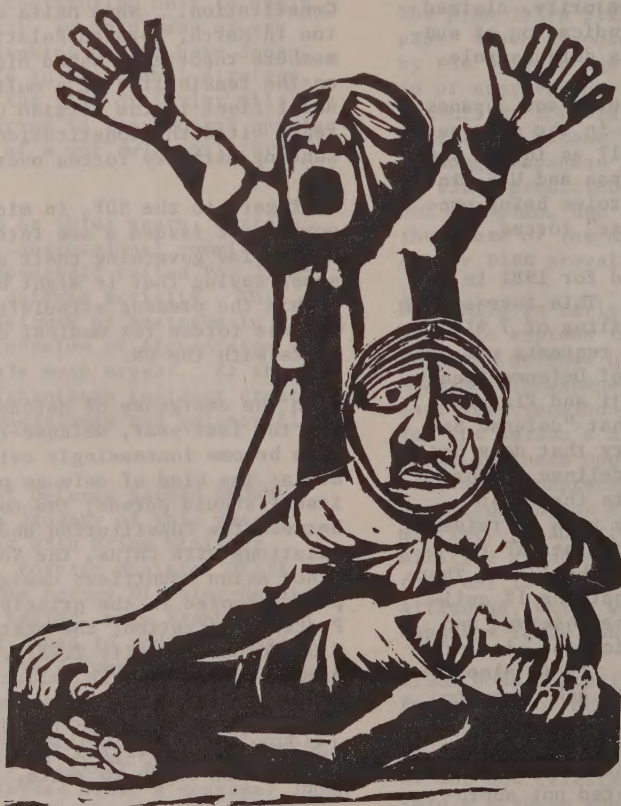
From the seemingly powerless perspective of prison, allow me to extend to you my warmest greetings of Christian solidarity.

In a country like ours where Martial Law is imposed, freedom and justice are our hopes to possess. We thirst for liberation. And as a Christian, to side with the oppressed is the best communion. But this communion is a crime!

Here in prison, we are hopeful as ever for the coming new day of freedom!

My love,

Fr. Jeremias Aquino  
Philippine Independent Church  
(In Bicutan Prison since October 1979)



"PRAYERS IN MEMORY: KWANGJU, MAY 1980" -- A new booklet based upon the artwork of noted Japanese libertarian artist Ms. TOMIYAMA Taeko is currently available from the JCAN-NCC offices for ¥900 post-paid. Accompanied by a narrative script in both Japanese and English, the powerful and moving graphics depict the suffering of the citizens of Kwangju, south Korea, in May this year. The picture reproduced above shows family members lamenting their dead.